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Letter from the Editors

Dear Readers,

This semester, our theme is "Be an Informed Global Citizen at Home." When discussing possible themes for the semester, several of our editors united over our common yet diverse experiences in study abroad and immersion programs throughout the past year. In response to these experiences, we decided to move beyond simply raising awareness of these international issues and to instead promote action. We believe that one of the primary ways to promote action around international and local issues is to begin a dialogue about which roles we, as students, play in the global world. Thus, our theme was born. How can we be informed global citizens while living in St. Louis?

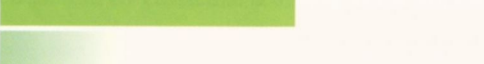
In this edition, you will see various articles about overarching international issues--malnutrition, desertification, violations of workers rights, sexual violence and more. However, you will also see two articles--"The Impact of Malnutrition on Educational Disparities in Africa" and "The School-to-Prison Pipeline"--that are written by organizations on SLU's campus. These organizations are concrete ways for you to get involved in the social justice conversation, both concerning international and local issues. In addition, you will find an article highlighting the Center for Global Citizenship and the role that it plays in the global conversation here at SLU. We highly suggest reading these articles to learn of opportunities to get involved locally.

We express our gratitude to our sponsors from the Center for American Progress, Generation Progress, and to our sponsors from Saint Louis University: the Division of Student Development, the Center for Global Citizenship, the Center for Service and Community Engagement and the Faith and Justice Collaborative. Without your continued support, OneWorld would not be possible.

We hope that this issue of OneWorld not only informs you about problems of international and local concern, but that it also inspires action. Even in the face of great challenges, no action is too small. As our Mission states, let us continue to "remove the barriers of ignorance and injustice" in order to create a better, more just world for all its people.

liveOneWorld,
The Editorial Team

Table of Contents

	3	Get Involved: Center For Global Citizenship
	5	In the Eyes of a Child Immigrant
	7	Domestic Violence in Latin America
	9	School to Prison Pipeline
	11	The Impact of Malnutrition on Educational Disparities in Africa
	13	A Public Service Announcement
	15	All Dried Up Desertification in the Sahara
	17	Human Rights Violation of Workers
	19	Reduce Your Footprint With Your Fork

"We are already one, but we imagine that we are not."

Get Involved: CENTER FOR

Taylor Jackson

Junior, Sociology and Women's and Gender Studies

In an effort to bring together diverse populations and push students to explore their roles as global citizens, Saint Louis University opened the Center for Global Citizenship (CGC) in 2013. The 70,000-square foot former gymnasium and its neighbor, Des Peres Hall, seek to "promote collaboration across the University to educate and engage the SLU community for global awareness, responsibility, and participation." Within the CGC and Des Peres Hall are the following departments that work with international populations and global issues: Center for Intercultural Studies, Center for International Studies, Center for Service and Community Engagement, Cross Cultural Center, Center for Sustainability, the English as a Second Language department, Study Abroad and International Services.

In addition to serving as the home of multiple international organizations and services, the CGC also offers programs for students to grow in knowledge and to apply an international lens to their studies here at SLU. Each November, the CGC hosts International Education Week in collaboration with the U.S. Department of State and the U.S. Department of Education. Each spring semester, the CGC supports the Sam and Marilyn Fox ATLAS week, focused on increasing awareness of international injustices and promoting action.

This year, the CGC pioneered a new program. The Global Gateway Program (GGP), an initiative in its pilot year, seeks to increase global awareness, intercultural competence and an understanding of service to humanity.



GLOBAL CITIZENSHIP

This program works with students from all fields and backgrounds, and is a “supplemental enrichment program, not a degree or certificate.” After the initial application, the GGP includes several components: an introductory workshop, five reflection papers, five pieces of academic work that demonstrate global learning, service work and corresponding reflection paper and a capstone project, synthesizing and reflecting upon program participation.

The GGP offers opportunities for global engagement beyond study abroad, accommodating students who are unable to study abroad, students preparing to study abroad and students returning from study abroad who want to sustain global learning. It also provides students with a means to document and reflect upon the range of global learning they have engaged with throughout their undergraduate experience, synthesizing academic, experiential and co-curricular learning into a holistic experience.

The program is intended to guide students in applying a global lens to their undergraduate experience and to enable them to compile and document the globally minded work.

“It’s a supplemental enrichment program intended to enhance and organize the global learning experiences with which many SLU students are already engaged, allowing students to tailor the program to their interests and passions,” said Annie Rosenkranz, Program Manager for the CGC. However, the primary goal of the program is to help students “explore and pursue what it means to be a global citizen.”

The Global Gateway Program is currently taking applications for the upcoming academic year. For more information, please contact Monica Kavanaugh at mka-vana2@slu.edu. For more information regarding the CGC and its programs, please visit slu.edu/globalcitizenship.





In the Eyes of a Child Immigrant

Culture shock
 English
 Questions
 Homesick Alone
 Expectations
 Experience
 Confused
 Change
 Scared
 Friends
 Burden
 minor
 ESL
 Bullied
 Fear
 New
 Separation

Virginia Carmelitano

Sophomore, Business Administration

The word "home" loses meaning after moving abroad. Your new city labels you as a foreigner because your childhood took place elsewhere; your former town doesn't claim you either since you eat, breathe and sleep overseas. Home becomes an inexplicably incomplete notion. This feeling of a lack of belonging is the first of many struggles that child immigrants face.

According to the Migration Policy Institute, in 2013, 41.3 million immigrants lived in the United States. Since our birth as a nation, we are a country of immigrants, the token "melting pot" of diverse cultures and people. We boast that, regardless of economic or geographic origin, America's doors to success are open for all. However, I personally know that immigrating to America comes with a variety of challenges and benefits.

Prior to emigrating from our homeland, we thoughtfully considered the consequences of our departure and developed our plans. Although adults make an intentional decision to move and adjust, immigration is often imposed upon younger family members. As children, we did not consider leaving our home, family and friends an enticing proposal. Nevertheless, we continued to trust our guardians and follow their instructions. The lack of belonging that I experienced led to culture shock, which made my residence feel more like an address than a home. This culture shock has led to a variety of complications in adjusting to American life.

I approached my new acquaintances with two kisses on the cheek, of which general European greetings consist. Needless to say, their reactions ranged from wide eyes to giggles, as some assumed that I was flirting. Clueless as I am, the red flags went unnoticed, until one of my goodbye kisses landed on a friend's neck instead of cheek after he turned around as I leaned in. The following day at school, the two girls with whom I usually had lunch slyly mentioned the incident. Mortified, I clarified the misunderstanding and quickly took a mental note to switch my usual kisses to flash-fast hugs.





Often the children that arrive here lack fluency of the English language, making communication the largest obstacle to overcome. Schools take measures to facilitate the assimilation of immigrant children into the American culture through the English as a Second Language program. ESL classes consist of two-hour daily English courses, the equivalent to both an English course and a foreign language class for native students.

The benefits of the English classes are not only academic but also social. Since students are able to meet others in the exact same situation, they are more likely to overcome their cultural alienation. Although necessary for assimilation into U.S. culture, these classes take away from the time that a native high school student could use to focus on challenging coursework, like Advanced Placement classes. The effort that students give to ESL classes is hardly ever manifested in a transcript with the same weight as a native's achievements in an honors class.

Measuring the abilities and accomplishments of child immigrants in the same manner as natives are evaluated often fails to fairly record their potential. The hardships immigrant children face are unique from the struggles of American children.

The majority of immigrants acquire the skill of adaptability as a result of the sudden change of their living environment. It is the overcoming of culture shock that makes child immigrants more independent at a young age, for they have mastered a new set of customs and a foreign language on their own. Immigrant parents do not usually have a clear understanding of

the U.S. education system, and they are unable to aid their children in matters of academics. Moreover, children tend to assimilate faster than adults and, consequently, must provide help to the rest of their families.

Despite these benefits, the fear of ridicule when conversing is inevitable. Keen observation is the key to adjust to a new culture. The "fake it until you make it" method works. Unconsciously, behaviors internalize and language barriers fall--slowly.

Last year a friend called me "pumpkin," which truly offended me. Was I big, orange or scary? Her affectionate tone didn't match the insult, so I sat down with her and questioned my nickname. Between laughs she explained that pumpkin was an American term of endearment. I nodded and laughed back, but I still cannot truly understand why you would call someone you love a vegetable.

Despite hardships, becoming a U.S. resident opened my eyes. Never before had I been surrounded by such a diverse population -- or perhaps I had never taken a minute to notice. Each individual had their own extraordinary and unique story, mentality and customs. What mesmerized me the most was the common characteristic that these American people shared--their openness--which I believe is a result of their familiarity with change.

Change is an integral trait in the United States' education system. The transition from elementary school

to middle school and high school to college makes students expect new and more challenging environments every few years.

Across the Atlantic, my education was less exciting and more invariable. Every grade from kindergarten to high school is condensed within the same two buildings. Who you are as a young child shadows your every move until graduation. Moving out of town to attend university, or moving

The "fake it until you make it" method works.

out at all before your late 20s, is a rarity. With this setting, the comfort zone in which we have learned to live is thick.

Stepping out of our bubbles is no easy feat.

In my journey to assimilation, I was my biggest challenge. With a new language at hand, pronunciation was definitely my weak spot. More often than not, I was asked to repeat my sentences. The "casual nod" and quick change of subject was a response that indicated I was not being understood, an indication that became way too familiar. At these moments, finding the motivation to keep trying was extremely hard. Slowly I began to identify expressions and words that did not translate to English. Doing so made me realize that I was not only learning a new language but also a completely new set of feelings and method of expression.



DOMESTIC VIOLENCE IN LATIN AMERICA

Rose Kingma

Freshman, English

"Tell your kids that... their job is to stay safe, not protect you... Gather important documents... Plan the easiest escape route."

This may sound like instructions for a family escaping a war-torn community or making the dangerous journey across borders, but it is actually advice given to victims of violence within their own homes. Intimate-partner violence (IPV), more commonly known as domestic violence, is the physical, sexual or psychological damage inflicted upon one current or past partner to another.

Statistically, there is no geographic region that demonstrates more prevalent instances of IPV than Latin America. According to the United Nations Women's Agency (UNWA), more than half of the countries with the highest femicide rates, the targeted killing of women, are in Latin America.

To address the growing violence against women, South and Central American countries have been proactive in their responses to IPV, but threats to women have not decreased. In 2012, the Bolivian congress passed the Law Against Harassment and Political Violence Against Women; however, rates of IPV have remained stagnant in Bolivia. Similarly, the 2010 introduction of the Criminal Court for Femicide and Violence Against Women in the Guatemalan judicial system has done little to diminish instances of IPV.

Although laws in some Latin American countries attempt to give women political power in the fight against domestic violence, the cultural and personal empowerment of women is a work in progress. While Peru and Bolivia have done little to decrease IPV, Brazil has been successful by changing the culture. The World Health Organization's (WHO) Multi-Country Study on Women's Health and Domestic Violence Against Women found that Brazilian women were more likely than Peruvian women to believe they had a right to refuse sex, to believe there is no excuse for IPV of any kind and to tell someone if they had experienced IPV. Ninety-two percent of women who live in Brazilian cities said that it was never acceptable for a man to abuse his wife, while only 67 percent of women in Peruvian cities said the same. Out of the two Latin American countries included in the study, Brazil had significantly lower rates of physical and sexual IPV. Likewise, Peruvian women's first sexual experiences were more likely to be forced than Brazilian women's.

In making female empowerment a cultural norm, Brazil has decreased the amount of violence propagated against women. In addition to female empowerment, education is one of the most important components in women's success and safety, yet few young girls have access. DVV International, a branch of the German Adult Education Association that has 920 education centers across the world, found that girls enter primary school later and leave earlier than boys. The World Development Report on Gender Equality and Development by the World Bank Organization (WBO) found that 31 million girls do not attend school. This disparity is a result of family or work obligations for girls that supercede school and an overall lack of educational resources that specifically disadvantages women as the minority group.

Despite challenges, increasing the number of girls in Latin American schools is essential to decreasing future violence. Prioritizing women's education will establish them as equals in a society in which men hold the political and social power. It is likely that boys and girls working together in school will create a more understanding and respectful relationship between genders at a young age.

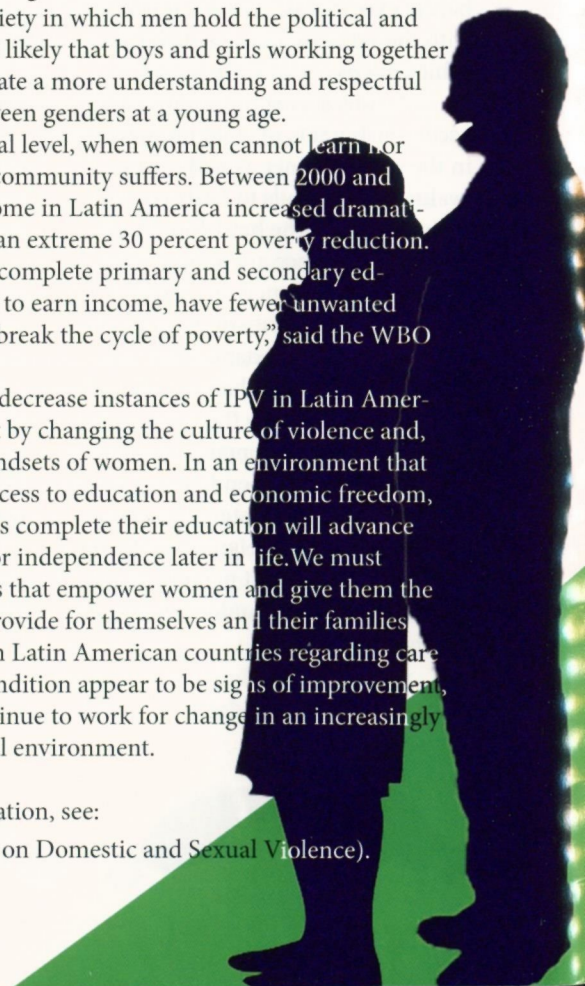
On a societal level, when women cannot learn nor work, the larger community suffers. Between 2000 and 2010, female income in Latin America increased dramatically, prompting an extreme 30 percent poverty reduction.

"Girls who complete primary and secondary education are likely to earn income, have fewer unwanted pregnancies and break the cycle of poverty," said the WBO on their website.

In order to decrease instances of IPV in Latin America, we must start by changing the culture of violence and, therefore, the mindsets of women. In an environment that **denies** women access to education and economic freedom, **ensuring** that girls complete their education will advance **their** prospects for independence later in life. We must **promote** societies that empower women and give them the **opportunity** to provide for themselves and their families. Cultural trends in Latin American countries regarding care for the female condition appear to be signs of improvement, but we must continue to work for change in an increasingly progressive global environment.

For more information, see:

(National Center on Domestic and Sexual Violence).



31 *Million*
Girls Without
Education



About 2 in 3 women
in the Peru province
experience IPV

Peru city: 51%

Peru province: 69%

Brazil province: 37%

Brazil city: 27%



School to Prison Pipeline

Audrey Manners

Junior, Social Work

From Overground Railroad to Literacy

The Problem

"Although black students made up 15 percent of students in the data collection, they made up more than a third of students suspended once, 44 percent of those suspended more than once and more than a third of students expelled," according to U.S. Department of Education Office for Civil Rights.

This phenomenon, referred to as the school-to-prison pipeline, describes the migration of America's most at-risk youth from the education system to the criminal justice system. Zero tolerance policies that punish students without regard for circumstance, standardized testing and excessive policing push students out of the education system prematurely and onto the streets with no marketable skills or degrees. St. Louis's history with this issue is not unique; the segregation of neighborhoods and the wealth disparity within the city exacerbate and worsen the school-to-prison pipeline problem.

The lack of adequate resources available to schools is the main cause of this phenomenon. Underfunded and at-risk areas must make immense sacrifices to keep schools running; these sacrifices hit the at-risk youth the hardest. Zero tolerance policies and suspensions not only lead to less time in the classroom but also often result in sending children to disciplinary alternative schools. In the St. Louis City School District, racial minorities are more likely than their Caucasian peers to receive a greater number of out of school suspensions. One study found that in the Ritenour School District in Missouri, "67 percent of Black students vs. 33 percent white students were referred to law enforcement."

Punishing students by removing them from an environment that is necessary for their intellectual

and social development deprives them of resources and support vital to success. In addition to inappropriate methods of discipline, performance-based funding forces teachers to cram in as many lessons as possible to meet funding requirements, leaving many students unable to fully grasp concepts.

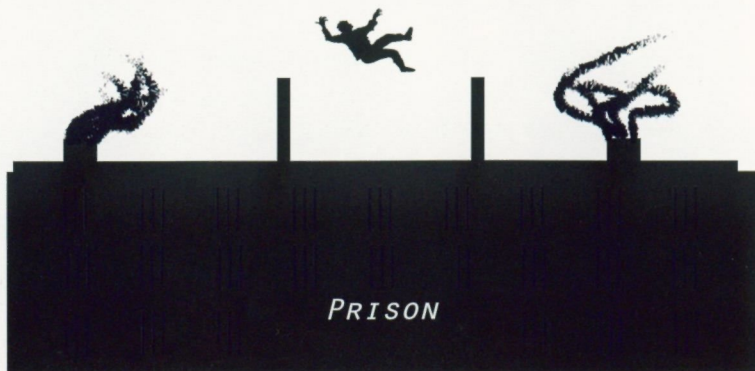
These practices deter at-risk youth from the path of education and lead to high dropout rates. In the Normandy School District, the dropout rate is three times higher than the national average. The absence of a high school diploma has a greater effect on one's life than simply a decrease in job opportunities. One in 10 males who drop out of high school will serve time in jail or juvenile detention; for African American males, this rate increases to one in four.

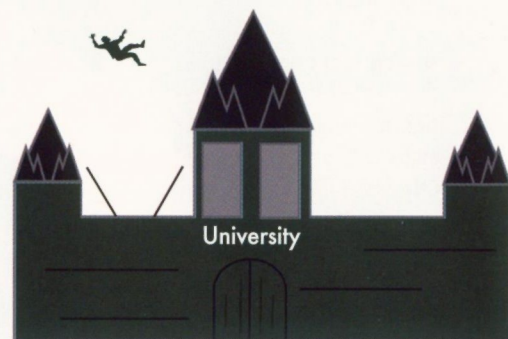
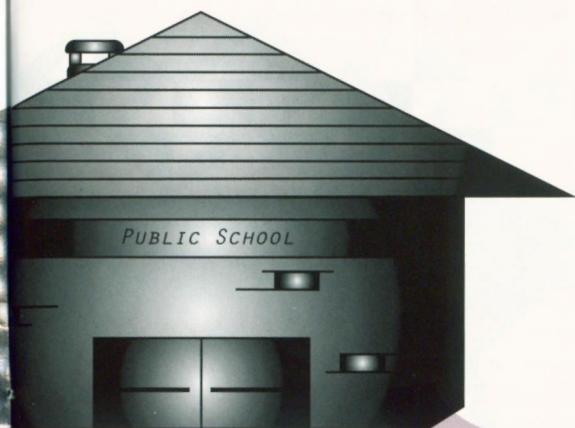
The St. Louis Public School system created Full Service Schools in low-income areas that offer additional services, such as after school programs, in order to keep youth in school and off the street. However, within the last five years, the budget for Full Service Schools has been cut in half. Budget cuts, as well as inadequate resources, prevent students from achieving their goals and preparing for their futures.

"Urban schools set youth up for failure," Natasha Woodard, The Full Service School Coordinator of Vashon High School, said.

While the issue seems overwhelming, there are practices that have been proven effective. Increasing positive reinforcements in the classroom, limiting excessive discipline in schools and implementing more resources for students offer a lifeline to an otherwise drowning system.

**"Urban schools set youth up
for failure."**





SLU Students Search For a Solution

In response to this issue, along with the death of Michael Brown, Norm White, a Criminology and Criminal Justice professor at Saint Louis University, began an on-campus organization. The Overground Railroad to Literacy Project places SLU students in nearby St. Louis Public Schools to provide tutoring and accompaniment.

"[We did this] because students come here to learn and to serve, but SLU students overwhelmingly live in a bubble," White said. "There is, however, a desire to be out in the community, and I wanted to foster that desire and connect SLU students with the community they lived in."

In response to the long historical legacy of segregation and inequality that leads to the school-to-prison pipeline, Overground Railroad chose to concentrate on three goals. First, we help at-risk youth with academics. Community members at our four different sites reached out in need for academic support and literacy. As SLU students with the privilege of higher education, we are equipped with the tools to support younger students in their struggle to read. Through tutoring services, we aim to instill skills and values that will lead to a successful future, free of legal trouble and incarceration.

Secondly, we build relationships. Through shared time, we develop mentor-mentee relationships with students that we tutor each week. While our knowledge bolsters their literacy, their experiences and stories open our eyes to the realities of our neighbors. In helping them become more literate, we, in turn, become more literate ourselves. These relationships are integral to our goals because they build a trust and understanding that keep students on both ends coming back.

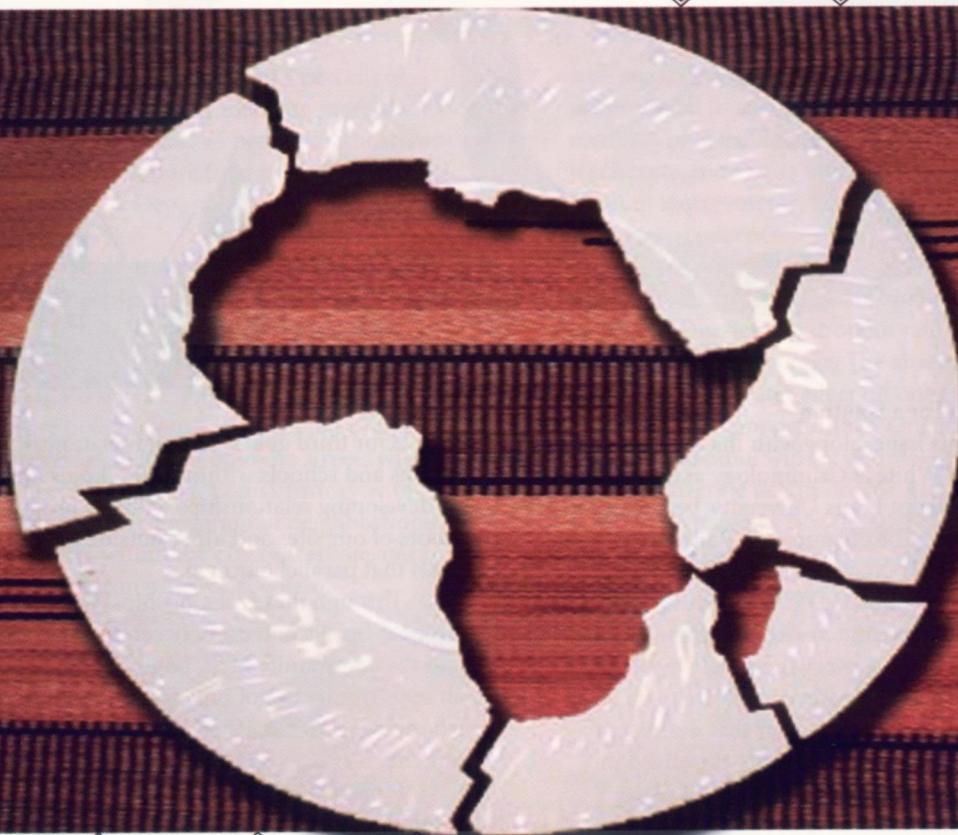
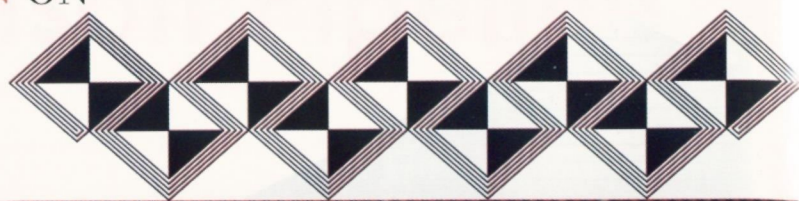
Our third goal is to build relationships with organizations and schools within the St. Louis area. This occurs by developing relationships with the program coordinators of our sites and other outside organizations with goals that parallel our own.

Through these relationships, we aim to create a stronger bridge of trust between the SLU community and the community of St. Louis. White describes this as an opportunity to not only learn about the students with whom we work but also about the realities of education in our city.

Finally, the Overground community gathers for reflections every week to support each other and engage in the struggle of understanding what we do. In addition to discussing racism and the school-to-prison pipeline, we also reflect on who we are as SLU students and our desire to bridge gaps and engage with people different from us. Weekly reflections provide a formal support system that is crucial to developing genuine relationships free of stereotypes and power dynamics. It helps us connect to our mentees when we enter our service sites as students of higher education.

If you are interested in joining our tutoring team or have any additional questions about the Overground Railroad, we would love to hear from you. Please contact us at overgroundrailroadstl@gmail.com.

THE IMPACT OF MALNUTRITION ON EDUCATIONAL DISPARITIES IN AFRICA



Merette Khalil

Senior, Public Health

Blessing Kuebee

Junior, Public Health

From African Student Association

At the start of the millennium, various United Nations (UN) partners came together to tackle some of the world's deadliest and most pressing social and economic problems, and in doing so, established the Millennium Development Goals (MDGs). In the past 15 years, the MDGs have been evaluated and re-evaluated. This year the UN has declared a new set of 17 goals for the next 15 years called the Sustainable Development Goals. The first issue on both agendas is the eradication of extreme poverty and hunger, a problem that is specifically significant for the entire continent of Africa.

Clarifying a few terms based on the World Food Program's definition is essential to understanding the scope of the problem.

Hunger is "not having enough to eat to meet energy requirements." It can lead to malnutrition, which is a condition when one's diet "does not provide adequate nutrients for growth and maintenance or when a person is not able to adequately utilize the food consumed due to illness." Undernutrition, being nutrient deficient, being un-

Undernourishment is when “a person is not able to acquire enough food to meet the daily minimum dietary energy requirements, over a period of one year.”

Wasting is “rapid weight loss or a failure to gain weight and is strongly related to mortality.”

Stunting is “a gradual and cumulative process during the 1,000 days window from conception through the first two years of a child’s life. It develops as a result of sustained poor dietary intake or repeated infections or a combination of both.” Stunting can have potential, irreversible consequences that impact immediate and long-term physical health as well as cognitive functioning in the form of language, memory and motor skills. It sometimes includes shortness of stature.

According to UNICEF, “More than 30 percent of children in developing countries (about 600 million) live on less than US \$1 a day. Every 3.6 seconds one person dies of starvation and usually it is a child under the age of 5. [Poverty] creates an environment that is damaging to children’s development in every way—mental, physical, emotional and spiritual.”

One of the central issues that arises when implementing measures to combat these injustices is a lack of education among the impoverished, not only concerning the causes of the problems but also ways to prevent them. Other causes of hunger and malnutrition include a lack of investment in agriculture, war and displacement, unstable economic markets, natural disasters and an unequal distribution of food.

One of the most crippling consequences of hunger and malnutrition is its negative effect on education. According to the Brookings Institute, “This year, 40 percent of Africa’s children will reach primary school age having had their education opportunities blighted by hunger. Some two-thirds of the region’s preschool children suffer from anemia.... Hunger is consigning a whole generation of children and youth to a future of poverty, insecurity and unemployment.”

In an attempt to alleviate these disparities worldwide, various global organizations, such as the United Nations and UNICEF, are working collaboratively with governments and the private sector to achieve the Sustainable Development

Goal of “Zero Hunger.” This movement aims to eradicate hunger, achieve food security, improve nutrition and promote sustainable agriculture. Some programs include the provision of nutritional security in emergency zones, endeavors in micronutrient enrichment, the implementation of school



“40 percent of Africa’s children will reach primary school age having had their education opportunities blighted by hunger.”

1. Although there is enough food in the world to ensure that no one goes to bed hungry everyday, some 795 million people in the world do not have enough food to lead a healthy active life. That’s about one in nine people on earth.

2. Sub-Saharan Africa is the region with the highest prevalence of hunger. One in four people in this region is undernourished.

3. Poor nutrition causes 45% of deaths in children under five - 3.1 million children each year.

4. One out of six children -- roughly 100 million -- in developing countries is underweight. One in four of the world’s children are stunted. In developing countries the proportion can rise to one in three.

5. 66 million primary school-age children attend classes hungry across the developing world, with 23 million in Africa alone.

All of the world’s problems are interconnected. Therefore, as we are among those who are privileged enough to have escaped these terrible injustices, it is our responsibility to assist and be in solidarity with our brothers and sisters.

We would like to invite all members of the SLU and St. Louis communities to join us for our annual fundraising event, SUFApalooza, in the spring semester which sponsors the building of a school in Manyoro, Ghana. We also would like to extend an invitation to all to come and learn about what it means to identify as an African and to help the continuous efforts to be inclusive and culturally aware of various ethnicities and identities.

meals and education for farmers on ways to improve production.

Although much can be said about this terrible social injustice, these are 5 things you need to know about Hunger around the world, according to the World Food Program. .

A Public **SERVICE** Announcement

An Op-Ed by Brenna Sullivan

Junior, Psychology and Public Health

Voluntourism

[volən'tuərtɪzəm]

Noun

1. the traveling to other countries, typically in the Third World, to do voluntary service work.

ism aims to help other
isn't always the case."

VOLUNTOURISM



"To hell with good intentions. This is a theological statement. You will not help anybody by your good intentions. There is an Irish saying that the road to hell is paved with good intentions; this sums up the same theological insight," Monsignor Ivan Illich said at a Conference on InterAmerican Student Projects. These words illustrate how good intentions do not always manifest in benefits for those whom we intend to help through service.

As students of Saint Louis University, there is a call from the Jesuit Mission to serve as men and women for others. This calling is displayed differently, from advocating for social justice issues to serving as a representative of an organization. However, at SLU, volunteering and serving those in need are some of the more popular ways to live out the Jesuit Mission. Voluntourism, in which groups travel to foreign lands to do service work, has recently grown in popularity. The desire for people to go out and rebuild what is broken in the world beyond our own society is stronger than ever, particularly in college students. However, balancing discovery of culture and service work is delicate, and students must be aware of how their work truly impacts those in the region.

It is highly common for us to see a disparity between the U.S. and the developing world and want to fix it physically with material resources. It is *highly uncommon* for us to see a disparity between the U.S. and the developing world and want to fix ourselves and our perspectives. Traditionally, volunteers travel overseas with hammers, nails and higher education, ready to save or change the lives of those they encounter. They construct homes and schoolhouses with the intent to build up the community. These infrastructures are built upon layers of good intentions and the act of "saving" their fellow human, but what about building foundations for relationships and, in turn, justice?

Consider these two questions: How much time is spent doing things with the people we serve rather than for them? At the end of your week-long trip, how well can you say you know the people of the community around you? We are too quick to think we can solve the problems of others with material resources and a small amount of time, rather than understanding the roots of these problems. This is not to say that direct charity work does not go hand-in-hand with justice: bandaging a wound is only a temporary fix.

The solutions are found in the communities that are directly

affected by these problems and the stories that people have to tell. Getting to know someone who suffers is to understand better how they suffer, to have your perspective changed forever. To have your heart broken is to have a wound that can never fully heal until there is justice for those you have grown to care for.

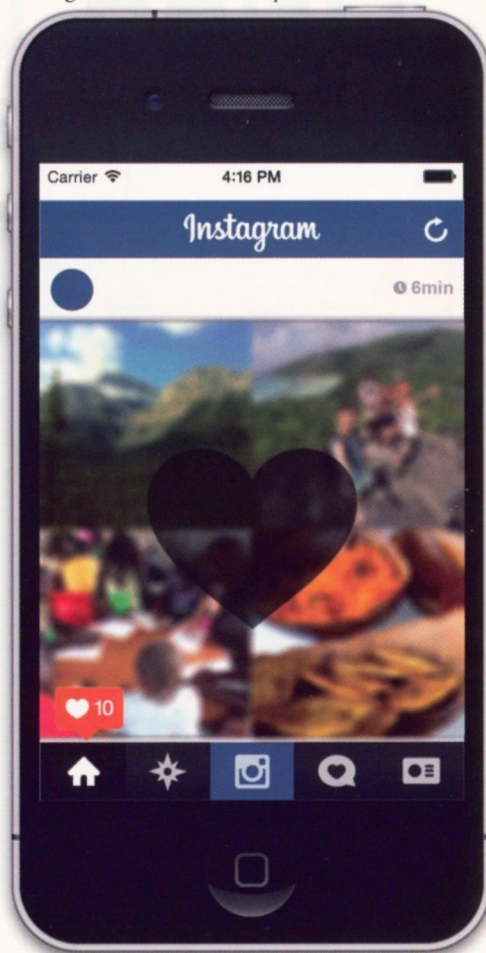
The words once spoken by Lilla Watson, an Australian aborigine activist and academic, are clear in this intent of suffering together. "If you have come to help me," she said, "you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together."

Now, it is important to ask where this injustice comes from in the first place and where we can, in turn, seek justice? The answer is both simple and difficult in that the injustice comes from us. It comes from the fact that our political systems allow for the gap between those who have more and those who have less to continue to expand, leaving some people to beg for what they deserve. It comes from the fact that many big businesses in our country profit off the labor of those who work for unfair wages and in poor conditions all over the world. It comes from society's allowance of the education system to prioritize one child's education over another, typically due to demographic reasons. But injustice arises most frequently because we choose to overlook our neighbors and attempt to justify these injustices. How can we blame society if we, as individuals, are not held accountable for our personal actions or lack thereof?

The road to justice is not easy. It is actually quite difficult. The changes needed are not only in the service we are doing in the places we serve, but also in how we are doing it and what we are going to do about it when we return home. There is the option to ride the "mission trip high" we experience and continue our American ways a week later. Or, there is the choice to experience

the life around you, let it change you and take it back home with you. It is only then that a true, sustainable difference can be made in both our society and the societies in the developing world.

Therefore, choose to be made new by your experiences. Be the person who changes his or her approach to advocacy, not just someone who changes his or her Facebook profile picture. Be the person who not only gives the homeless man a dollar, but shakes his hand and asks him his name in exchange. Be the person who exudes compassion for humanity. Be men and women for and with others, once and for all.



"Bandaging a wound is only a temporary fix."

All Dried Up

Desertification in the Sahara



Trevor Rogan

Freshman, Political Science

The disastrous process of desertification affects almost 46 percent of the African continent and costs the world \$42 billion a year.

Desertification, as defined by the United Nations Convention to Combat Destruction (UNCCD), is: "land degradation in arid, semi-arid and sub-humid areas resulting from various factors including climatic variations and human activities." From biodiversity loss to poverty, desertification poses a significant threat to human populations across the planet.

The largest non-polar desert, the Sahara stretches from the Red Sea to the Atlantic Ocean. Desertification especially impacts people in the areas surrounding the Sahara, such as Chad, Libya, Morocco, Niger and Sudan. Overgrazing of fertile lands has degraded the soil, causing farmers to flood into urban areas with little hope of finding work. The harsh environment has caused tension within the region over the past fifteen years, as economic strife has led to political upheaval and armed conflict throughout north Africa, including Libya, South Sudan and Sudan.

Achim Steiner, United Nations Environment Programme (UNEP) Executive Director, described the impact of desertification on the war in Darfur in a 2007 report. "Sudan's tragedy is not just the tragedy of one country in Africa," Steiner said. "It is a window to a wider world underlining how issues such as uncontrolled depletion of natural resources like soils and forests allied to impacts like climate change can destabilize communities, even entire nations."

Sudan suffers from agricultural expansion and drought, forcing pastoralist communities like the camel-herding Shanabla south into the Nuba mountains region, where their herds further damage the vegetation.

In the dryland regions of Africa, economic dependence on natural resources renders these communities especially susceptible to land degradation and the cycle of poverty.

"Sudan's tragedy is not just the tragedy of one country in Africa."

A lack of resources forces impoverished communities to overexploit the usable land, further restricting their access to resources.

Fleeing war and agricultural failure, the number of refugees from areas surrounding the Sahara have grown tremendously since a surge in population over the past few decades. Their plight often results in economic hardship and even death.

Despite the burdens of desertification, efforts to restore the land and economic stability are taking root. Initiatives like the Great Green Wall aim to prevent further land degradation and even reclaim ground swallowed by the Sahara. In the project, 20 African nations will collaborate to plant a wall of trees across the southern edge of the Sahara that is 14 kilometers wide and 76 kilometers long.

In Ethiopia, villagers have revitalized land lost to desert. Smart irrigation and adaptation have stimulated agricultural success by transforming once troublesome ravines caused by flash floods. Estimates place the acreage of restored land in Ethiopia's Tigray province at 600,000, according to the World Resources Institute.

Countries surrounding the Sahara in the dryland regions in Africa need assistance in gaining political and economic stability. In order to curtail the loss of fertile lands, the cycle of land abuse must be stopped. Although differing social and political interests continue to hinder environmental protection, efforts to restore the land show potential.

HUMAN RIGHTS VIOLATION OF WORKERS

Andrew D. Smith

Freshman, Economics

Halfway across the globe, 1.5 million migrant workers toil like slaves to construct a global oasis in the middle of the Arabian Desert in preparation for the 2022 FIFA World Cup in Qatar.

Qatar is a small, sovereign nation in Southwest Asia, sharing a border with Saudi Arabia and the Persian Gulf. Qatar, though only about the size of Connecticut, sits on the third largest supply of natural gas and oil reserves. The abundant natural resources enabled the country's native Qatari population to become handsomely wealthy. Currently, Qatar boasts the world's highest per capita income; however, Qatari nationalists represent only twelve percent of the total population. Immigrants vastly outnumber them, notably Indian and Nepalese migrant workers.

FIFA, soccer's worldwide governing body, controversially awarded Qatar the 2022 World Cup in January 2010. Since then, the small desert nation's boom in infrastructure construction has resulted in new highways, hotels and state-of-the-art stadiums. High income inequality, large migrant populations and a short building schedule created an opportune environment for human rights violations. FIFA ignored these potential hazards and granted the World Cup to Qatar.

The human rights abuses now run rampant. Before many workers enter the country, construction recruiters appeal to marginalized young men and women, who are more likely to uproot themselves in search of employment and opportunity. According to a 2014 report by the International Trade Unions, nearly 60 percent of the workers are Indian and Nepalese. Recruiters manipulate young men from these countries, promising high wages, decent work and the chance to improve the lives of their families by sending money home.

However, these promises are unfulfilled. In 2015, a BBC reporter went to construction sites to interview workers. One worker from Kenya explained his story.

"I got the work through an agency. I was paid \$350 a month when I got here, which was a lot less than I was promised. I also spent a lot to get here - over \$1,000... The majority of the workers are uneducated, and the companies take advantage of them, so they cannot negotiate. When I arrived, I was told that I would be working as an electrician, even though I am not trained, which is dangerous. I got an electric shock on the site once, but thankfully I was OK," the worker said.

"Conditions on the sites are very bad. You work all day out in the open in extreme heat. You start at 04:00 and work all day. There is no cold drinking water on the site, just hot water. It is very oppressive."

The workers' rights violations extend beyond poor living and working conditions. The Qatari government enforces a sponsorship system called kafala. Under kafala law, workers gain access to the country through sponsors. Upon their arrival, they are legally bound to their sponsors. Workers cannot switch jobs nor leave the country without permission from their sponsors. Many employers even confiscate passports. Nepal's minister of labor reported that sponsors denied many Nepalese workers the right to return home and mourn their losses after the devastating April 2015 earthquake. Kafala promotes widespread abuse.

In response to a 2014 article from The Guardian, Qatari officials promised to review the legality of the the system but have not taken any action.

Currently, international pressures offer little hope for the 1.5 million migrant workers in Qatar. Notably, FIFA officials

"High income inequality, large migrant populations and a short building schedule created an opportune environment for human rights violations."

largely avoid discussion of Qatar in the midst of their own corruption scandal. Human rights activists hope that the major sponsors could pressure FIFA and Qatar to crack down on the violations.

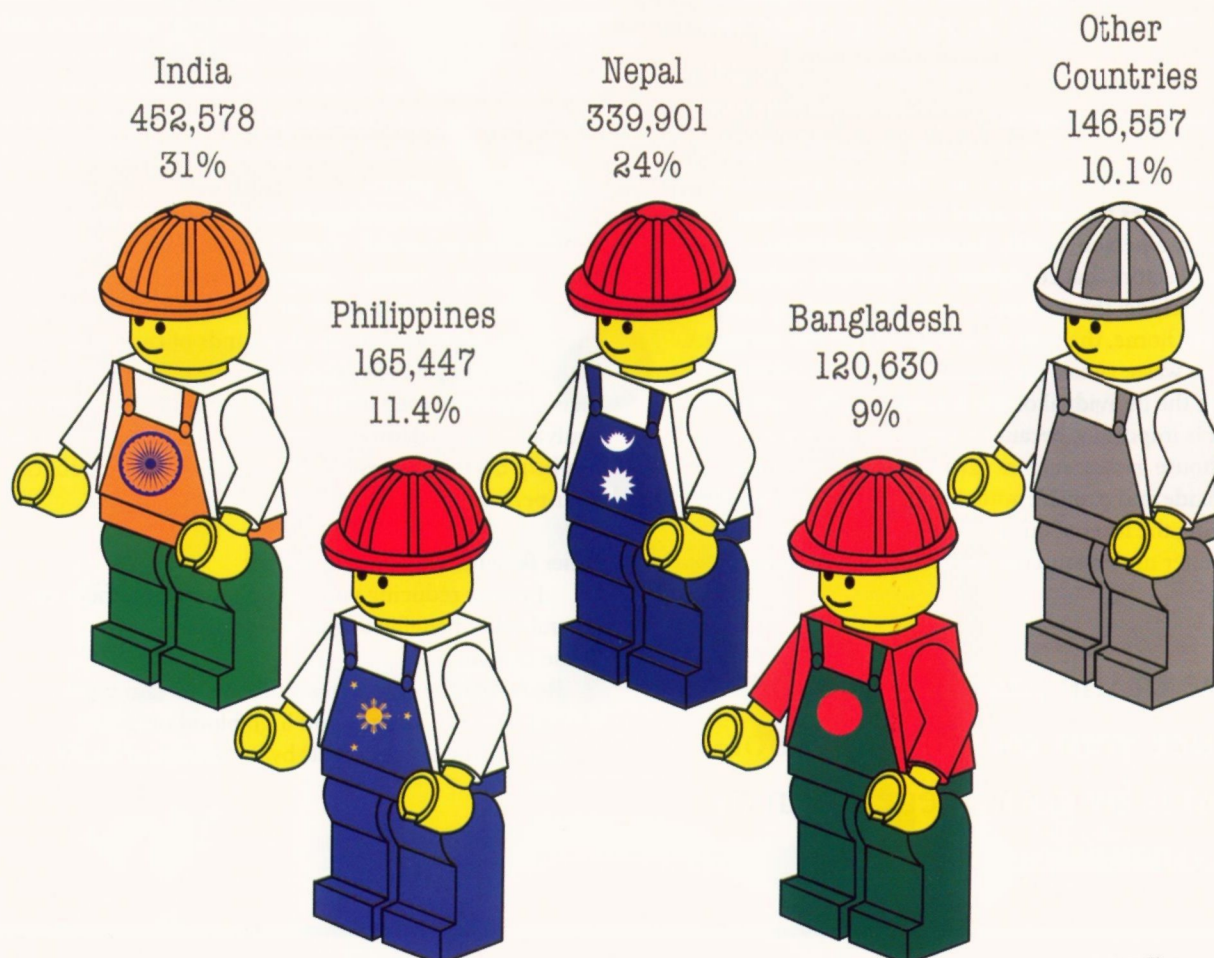
However, the 2022 World Cup sponsors and FIFA partners--Adidas, Coca-Cola, Hyundai/Kia and Visa, and World Cup sponsors Anheuser-Busch InBev and McDonald's--have remained silent.

At first, the granting of the 2022 World Cup signaled for many an era of new hope, growth and pride for the Middle East. Soccer, known around the world as the Beautiful Game, is played from palace-like stadiums in Europe to rural African fields; it exemplifies values of sportsmanship and equality. Never before has a global sporting event like the World Cup been held anywhere near Qatar.

As an ideal, the World Cup affirms the growing stability and influence that the Middle East has never wielded. It symbolizes international collaboration, peace and entertainment. In reality, the preparations for the 2022 World Cup fail to uphold any of these hopes and values.

Human rights activists hope that more global pressure will force Qatar to overhaul its labor industry. FIFA and other sports governing bodies can take many lessons from Qatar to ensure that this system of exploitation never repeats itself. For now, consumers and construction companies around the globe can stand together to uphold the value of laborers in order to create a culture of responsibility, respect and dignity.

Foreign workers in Qatar by country of citizenship



Reduce Your Footprint

Sam Wilson

Freshman, Communications

According to the Food and Agriculture Organization of the United Nations, "Livestock are responsible for 18 percent of the greenhouse gases that cause global warming, more than cars, planes and all other forms of transport put together." Animal agriculture--cultivating livestock for human consumption--contributes to 51 percent or more of global greenhouse-gas emissions. According to the United Nations, raising animals for food is "one of the top two or three most significant contributors to the most serious environmental problems, from local to global." These emissions significantly increase the carbon footprint of both individuals and households, reduce the available water supply, and consume land for the purpose of feeding animals rather than people. Choosing a vegetarian or reduced meat diet serves as one of the most common remedies to reduce the animal agriculture-related carbon footprint.

What Is the Carbon Footprint?

The United States Environmental Protection Agency (EPA) defines carbon footprint as, "The total amount of greenhouse gases that are emitted into the atmosphere each year by a person, family, building, organization, or company." Factors that contribute to a person's carbon footprint include; the efficiency of heating, cooling and insulating the home, the type of vehicle driven, the amount of recycled waste versus the amount sent to a landfill and the diet of the individual or the household. The carbon footprint is important because it measures the amount of greenhouse gasses, such as carbon dioxide, methane, nitrous oxide and ozone, emitted by our daily activities. By knowing the level of our greenhouse gas emissions, we can better understand our personal effect on global warming.

"One of the easiest ways to reduce your own carbon footprint is by going vegetarian or by consuming less meat."

How Does My Diet Reduce the Carbon Footprint?

With animal agriculture contributing to over 50 percent of global greenhouse gas emissions, one of the easiest ways to reduce your own carbon footprint is by going vegetarian or by consuming less meat.

Carbon dioxide is the most commonly found greenhouse gas, and it is produced by burning fossil fuels. Producing one calorie of meat requires 8.5 times more fossil fuel than producing one calorie of grain.

The United States' practice of factory farming also creates methane due to cramming billions of cows, pigs and poultry on farms each year. These animals produce high amounts of methane in their digestive process. According to NPR, "Molecule for molecule, methane is much more effective than carbon dioxide at trapping heat in the atmosphere." The EPA also reports that animal agriculture and the processing of their manure together contribute to more than one-third of the United States' methane emissions. According to The EPA, "the comparative impact of [methane] on climate change is 25 times greater than [carbon dioxide] over a 100-year period."

Thus, adopting a vegetarian diet also means adopting a more environmentally friendly lifestyle. According to a study done by Climatic Change in 2014, a vegetarian diet contributes only 8.5 pounds of carbon dioxide equivalent emissions, compared to the 16 pounds of carbon dioxide-equivalent gases produced by a meat-heavy diet. Vegan diets contribute even less, at 6.5 pounds of carbon dioxide equivalent gases. However, even avoiding meat once a week can help decrease greenhouse gas emissions and reduce your personal carbon footprint.

Other Benefits to Going Vegetarian

Besides reducing your carbon footprint, there are several other benefits to going vegetarian.

These include:

- Reducing the risk of heart disease, certain types of cancer, diabetes, obesity and high blood pressure
- Decreasing grocery costs by an average of \$4,000 per year

With Your Fork

- Avoiding toxic chemicals. The EPA estimates that 95 percent of pesticide residue is contained in meat.
- Having a cruelty-free diet
- Consuming more fiber, more complex carbohydrates and less fat and cholesterol leads to feeling more energized throughout the day
- Reduce water intake: According to UNESCO, "Approximately 1,850 gallons of water are needed to produce a single pound of beef," whereas, "Approximately 39 gallons of water are needed to produce a pound of vegetables"

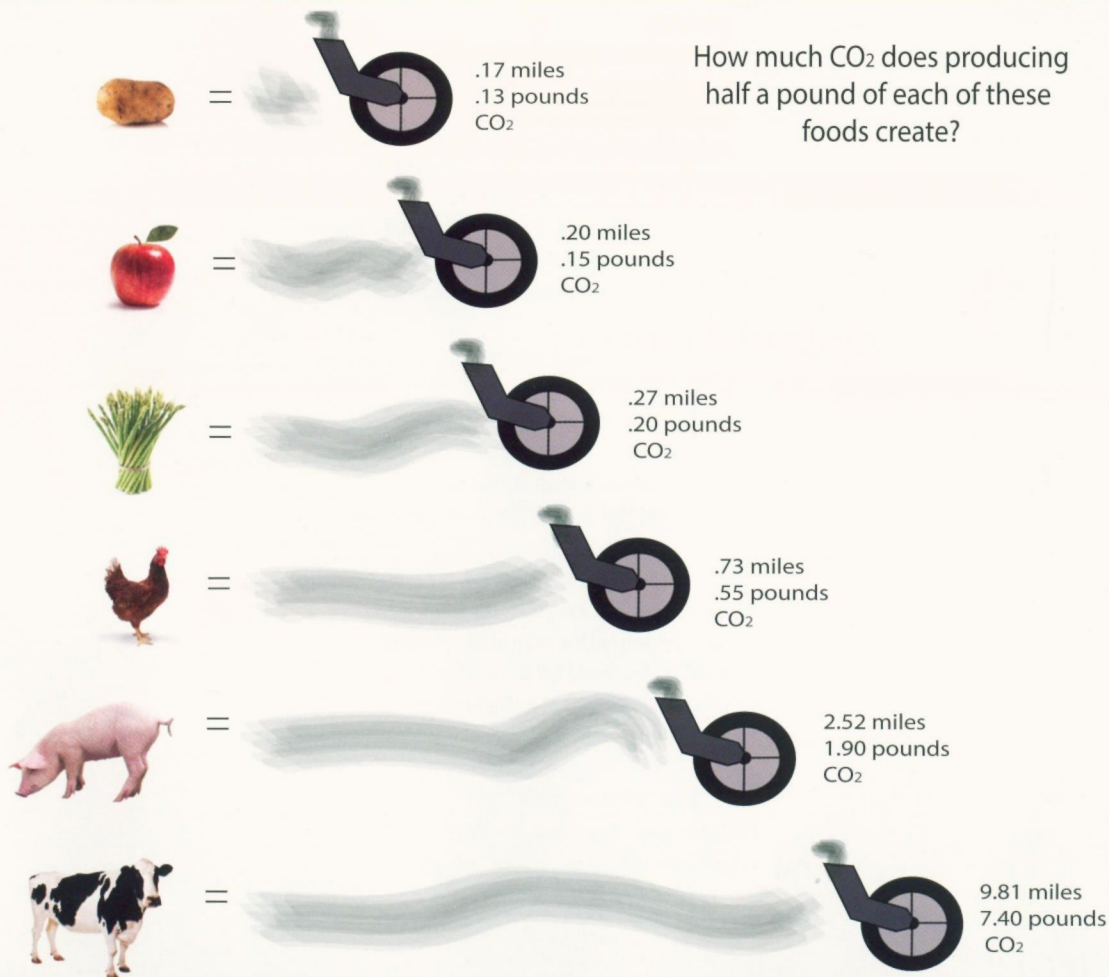
Other Ways to Reduce Carbon Footprint

In addition to adopting a vegetarian or vegan lifestyle, there are many other ways to reduce your carbon footprint. If you are interested in a change of diet, but do not want to completely give up meat, consider eating free range meat or locally raised meat.

"You have to look at where the food came from and how it was produced. If you're going to eat meat from free grazing cattle in the Midwest compared to imported vegetables from Peru, there's a trade-off there because the vegetables imported from Peru require a lot of fossil fuels to transport them," said Dr. Daniel Hanes of Saint Louis University Earth and Atmospheric Science department, "whereas the free range beef may not be as high of a carbon footprint as if it were industrial raised beef or shipped from somewhere else."

Consuming locally raised food can decrease your carbon footprint four to five percent, and the local food movement is on the rise, with a 9.6 percent increase in registered farmer's markets in the U.S.

If living on campus prevents you from changing your diet, consider your modes of transportation. Instead of driving and burning fossil fuels, as well as releasing emissions, consider biking, walking or taking public transportation.



Unveiled

I do not hide myself beneath a veil.
I am shining out through my soul.
I am asking the world to look beyond my outer beauty
and discover the beauty that lies within my heart.
I am not shy, or self-conscious, or afraid.
I am strong, and I am proud of my character.

Because the traits that make up one's character
are not those that can be masked behind a veil.
The way you judge my appearance makes me afraid
that the contents of my soul,
and the contents of my heart
are less important than my physical signs of beauty.

I believe that thoughts and words make someone beautiful.
Words said and unsaid develop one's character.
Language is as vital to the human being as blood to the heart.
Hear what I say without distraction from the traits beneath this veil,
and listen to the speech of my soul.
Because when you only pay attention to the outside of me, I am afraid

for all the women who have something to say. I am afraid
for all the women whose voices do nothing to determine her beauty.
I am afraid for all the women whose souls
are stifled by objectifications of her, instead of loving her for her character.
I am afraid that without this veil,
you will see only colors and curves and none of my heart.

I am begging you to see my heart
and to learn that though I am strong, I am also afraid
that the man that pushes back my white veil
on that special day will not fully recognize all of the beauty
I can offer to this world through my character,
or appreciate all the contents that shine brilliantly out of my soul.

Because when everything else withers away, my soul
will remain eternal. And even after my heart
stops beating, my soul will tell the story of my character.
My soul will tell the world not to be afraid
of stepping outside the confines of traditional beauty
and to appreciate especially those things that cannot be hidden by a veil.

I am no longer afraid
of living in a way that allows my heart
to be seen first. Look beyond the traits hidden beneath this veil.



OUR MISSION

We are already one, but we imagine that we are not. OneWorld exists to rediscover that, while we are many in our cultures, religions and struggles, we are one in our common humanity. We yearn to remove the barriers of ignorance and injustice because the most basic and unchanging truth that unites us is the infinite value of the human person. OneWorld emphasizes this unity by raising awareness of social injustice, inspiring action and transforming our hearts, minds and society.

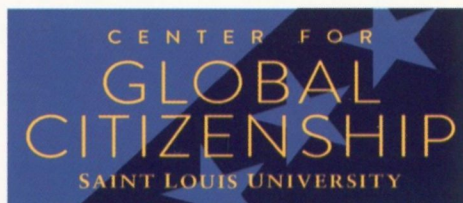
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"I realized if you can change a classroom, you can
change a community, and if you change enough
communities you can change the world."

-Erin Gruwell